

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. 9.

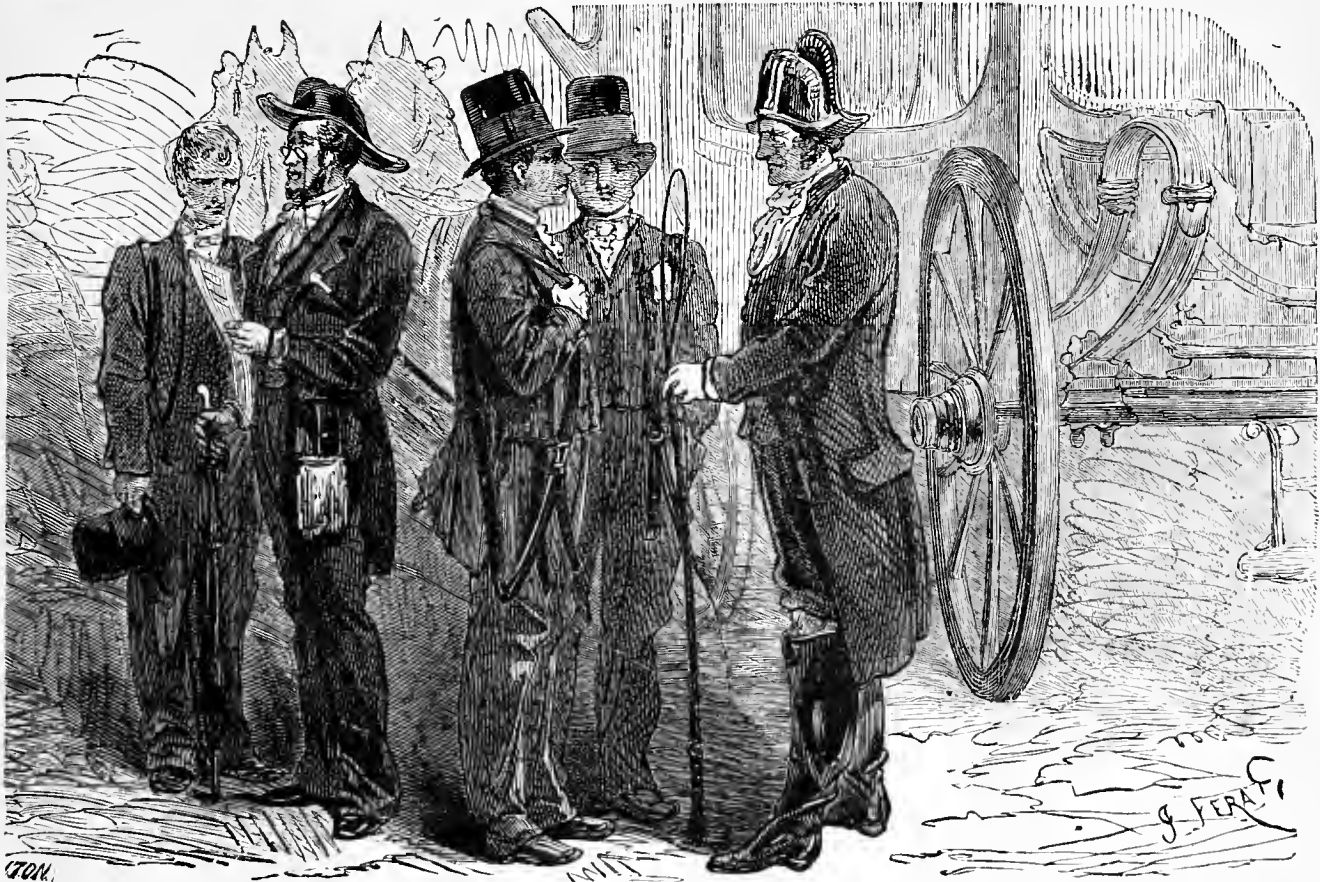
SALT LAKE CITY, SATURDAY, DECEMBER 19, 1874.

NO. 25.

FUNERALS IN PARIS.

THERE is scarcely anything in Paris so characteristic and notable as the funerals. It is not often, comparatively, that the tourist has occasion to know the peculiar arrangements in detail. When death lifts a warning finger, the victim ordinarily seeks his home. There he either trusts to find a hiding-place from the destroyer, or to receive the fatal stroke

of charges. This association, called the *Entreprise des Pompes Funebres*, buries everybody which the vital spark deserts in Paris. Funerals are divided into ten classes, nine extraordinary, and one ordinary class. Application for funeral rites can be made at the Mayor's office of each district. A blank is given to the applicant, containing the items of expenses in the



amid the loving embraces of his kinsfolk. There are some Americans, however, who know too well from sad experience the municipal regulations concerning the burial of the dead.

The business of burying the dead is not open to competition in Paris. The contract is, at stated times, awarded to applicants who have the monopoly. They act under the closest scrutiny of the authorities, and are strictly limited to a tariff

class desired. There may have been some change in these within a few years, but in 1868 the cost of a "first-class funeral" including the religious rites, which, of themselves formed an item of a thousand francs, cost 10,869 francs, or about \$2,175. For this is provided a magnificent hearse, mounted with silver and adorned with elegant black plumes. This carriage is drawn by six pure black horses, in black trap-

pings, driven by men in a mourning livery. Thirty or forty carriages, all covered with black cloth, are furnished; the church at which the religious ceremonies are performed is elaborately hung with black, and in the entrance a black cloth is suspended upon which is wrought in silver thread the initial letter of the name of the deceased.

At the church everything is conducted in the most solemnly splendid manner. High mass is offered; the cure of the parish is present with eighteen priests and two vicars. The presence of these dignitaries costs nearly eighty francs, or about sixteen dollars. Additional carriages would increase the expense, and on the other hand the charge would be reduced by dispensing with a portion of the details.

The scale of prices decreases until at the last or lowest priced funeral, which costs only six or seven francs, or about \$1.15 to to \$1.35, all the pomp is gone, and four seedy looking men bear the body to the grave upon their shoulders. Decent sepulture is not withheld even from the pauper, and if there is no money to pay for a funeral, the government requires the burial to be at least conducted with propriety. There is no such revolting hustling off to the grave as is sometimes described to take place in London, although the grave itself is a huge trench in which the dead poor lie thick together. The mourner may not tell where the beloved remains lie. The plain open hearses, such as our picture represents, come following close upon each other, the priest stands in a commodious box, ready to sprinkle holy water as the procession passes him, and he has rarely more than a few moments to wait. The entrance to the cemetery is beset with the sellers of decorations for the graves, wreaths of *immortelles*, plaster casts and flowers. There are also watering-cans to be let, and mourners come with their pots of flowers or their wreaths and hire the full can with which to water the offerings.

The politeness of the French people is proverbial. It may be that it is merely external, heartless formality, but it is certainly preferable to the unseemly crowding and jostling which is the experience of funeral trains in large cities in this country.

ANIMAL PLAGUES IN INDIA.

From the Pen and Prow.

(Concluded.)

IT is almost idle to say that white ants are a pest of Indian existence, for every one knows it, and yet they make life very wretched to those possessed of valuables they can swallow. I thought that there was no getting rid of them, but a friend assures me that it is possible to physic them out of existence. He told me that once he was ill with some curious complaint for a month or more, during which his medical attendant prescribed a good store of 'potiary's stuff for him daily, and often twice and three times a day. This physic—the property of the State—he himself studiously avoided taking, but he thought no harm to water the posts of his verandah with draughts and lotions, or to blister them wherever the termites had erected their clay-covered ways in abundance. The effect was precisely what he expected. The ants had either died or fled; "and" continued my friend, "the most extraordinary part of the story has to come; the posts, one and all, withered away, and came tumbling down with the last prescription." Drugs with the power of felling a tree might indeed make away with white ants; but nothing much short of remedies of that description

could be expected effectually to tackle an insect that will devour everything almost except metal.

Fleas, and flies too, are frightful plagues of life in India, and some bungalows are so infested with the former that there is really nothing to do under the infliction but to evacuate the premises. I recollect once, at Bangalore, renting a house for a month, like a greenhorn as I was, without due inquiry into its character. I sent in my furniture, and took possession myself, in a pair of white trousers and other garments, as a matter of course. In half an hour these habiliments were speckled all over with dots, that I soon felt were fleas; while an unfortunate dog of mine was so harassed by the enemy that he howled dismally while trying to tear his skin with his claws. Sooner than give up sixty rupees house rent without a struggle I slept all night in the house; but such a night as I and that dog had! Everything—furniture, mats, bed-clothes, curtains, and all—seemed skipping with hosts of fleas on them; and towards morning we fairly fled from the house, leaving the sixty rupees with the landlord. This same bungalow, and many others also, were full of small ticks too, which were to be seen creeping over the walls in every direction. These last are very disgusting, but not so irritating as the eye fly, a little wretch that is continually getting in one's optics, and at certain seasons is really excessively troublesome. The common house fly too, as well as the carpenter fly, which fills up keys, and all small things hollow, with clay and maggots, is an intolerable nuisance, and many a time would I have gladly compounded for the absence of these torments by the presence of snakes, or something large and extinguishable, such as our friends at home credit us with as Indian society.

I never, however, remember to have seen a snake inside a house but once, and that was a harmless rock snake, about nine feet long, which I shot in my office, whither he had gone doubtless in search of the rats that were fond of digesting official papers. This snake, however, though not venomous, had to be shot; for when he found himself shut up in a small room, and unable to escape, he turned fiercely on my servants, darting at their naked skins with such vigor as to clear the room of them all in a few seconds. Other snakes of a harmless character I have seen gliding among the creeping plants, climbing over verandahs; but a cobra is a stranger to me—inside a house, at least. In the last bungalow I lived in there was a compound, or garden, attached, that was the haunt of a famous cobra I could never catch a sight of, though he was seen almost daily by my servants and others. This snake used to travel regularly between my house and another five or six hundred yards away, and his track could be seen in the dust distinctly. A native gardener in my employ worshiped the cobra, giving it fruit, milk, &c., as offerings, and I fancy took care I should never see it, knowing well that it would have received a warm reception from my trusty breechloader if I had met with it. So much for snakes as pests in Indian houses.

One more plague, and I have done. It is the plague of squirrels. An English reader cannot readily conceive how such a pretty little animal as is the Indian grey squirrel can constitute himself a nuisance; but that he is one all will admit who live in houses where squirrels are abundant. Their noise, in the first place, is nearly as irritating as the monotonous chirp of the cicada, or the wearisome note of Indian cuckoo. This is especially the case when the little wretches are breeding—and they are wonderfully prolific—for at this season they will recline on their bellies on the tiles or thatch, or cornices, or anywhere, and chirp with exceeding shrillness for hours together, until one becomes half deafened and wholly enraged with the clamor.

I had at one time a colony of squirrels so tame in my verandah that they would come and have tea and toast with me every morning, sitting on the same chair as myself, and allowing me to do anything but stroke them. But they shortly became a nuisance. They bred in my bath-room so constantly that the noise of the young and old in the house was more than I could stand, and the company that gathered by degrees so numerous as to seriously interfere with my horticultural operations. They would eat all the peas and beans as soon as the seeds were planted, and devour the horses' "gram" without measure. I tried the pellet bow on the latest comers, and knocked over several stunned; but they invariably came to life again and ran away in a few minutes. At last, when the multitude became altogether intolerable, I took the gun to them one day and shot three dozen, whose carcasses made excellent curry for my housekeepers, as they told me—and well they might, being fattened on Bengal "gram," precious peas from Carter, and kidney beans in heaps. After this I got a little rest; but they were soon as bad as ever again, and again the gun had to be brought into requisition.

The mungoose bandycoot are also pests for all who keep poultry yards or feathered pets in India. No doubt these creatures will play havoc in a poultry yard if they can enter it, but it is not only all they actually kill, but all they are credited with, that induces the mischief. The faithful native servant, when disposed for turkey, goose, or guinea hen, takes a knife, in the dead of night slashes and hacks as many fowls as he wants. Then he goes to roost himself. Next day the carcasses are shown to the horror-stricken mistress of the house, who offers a reward for the head of the mungoose, who, it will be seen, is no goose at all. Of course the lady would not eat fowls that had died a natural death, and so the wily butler, cook, or who ever it may be, has a good dinner, at our expense and that of the bandycoot. Indeed, one thinking well over the catalogue of an Anglo-Indian's grievances in this matter, I doubt if his servants are not among the greatest plagues of life after all.

THE LAMANITES.

BY JOHN NICHOLSON.

(Concluded.)

ELDER Lafayette Ball, of Deep Creek, was in this city a short time since, and had with him a book containing the record of the baptisms of Lamanites that had been lately attended to in that locality. It included the names of eight hundred who had recently been baptized there. It appears the Indians would frequently come in from quite long distances, wearied with travel, for the purpose of being "buried in water." And they would sometimes ask the Elders to administer to their sick children, who were frequently healed instantly by the power of God.

Those who say they were visited by the heavenly messengers state that the latter have instructed them that the Indians had better stay on the government reservations until spring, as there would be very cold weather in the surrounding country this winter, which prediction has already proved true, the weather around Utah, north, northwest and east having been fearfully cold. But they were to gather to Ibim Pah (Deep Creek) in the spring, there get baptized, and commence farming, and it is expected that there will be a large gathering there at that time, accordingly, among the tribes expected being the Salmon-eaters, Rickores and Crows, so the writer learns from Major Dimock B. Huntington, one of the most

experienced and capable Indian interpreters of the West. The Indians say they have been instructed, by the messengers before alluded to, to cultivate the soil for two and a half years after they are baptized, after which specified time the Lord will tell them something else that they will have to do. If the soldiers try to prevent them from leaving the reservations and going to Deep Creek, they are instructed not to fight the troops, but to evade them by slipping around them. If the soldiers should even shoot them down they are not to retaliate, and if they should thus be killed in the line of their duty, all will be well with them, for it will be like lying down at night and getting up in the morning in a far happier state, and white.

The same spirit takes hold of the Indians when they get baptized as any other people become possessed of when they embrace the gospel, for as soon as they receive its principles they begin to have a desire for gathering.

It is worthy of remark also that when the gospel was restored in this age it came to and was received not generally by the rich and the exalted, but for the greater part by the poorer but more honest classes of men and women, and it appears to be the same in the matter of the reception of the gospel by the "remnant of Israel," the work among them having commenced among the humbler, though more honest and well-behaved tribes.

The beginning of the 5th paragraph of a revelation, commencing on page 217 of the Book of Doctrine and Covenants says: "But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."

Now it appears that the prediction has been partially fulfilled, but not the portion relating to the Lamanites, who are yet to "blossom as the rose," before the "great and terrible day" and the coming of the Lord in His glory, but it shall be fulfilled as sure as the sun shines in the heavens, for God hath spoken it, and He never lies.

Does this movement among the Indians, treated upon in this article, look like a preparatory step towards its fulfillment? If not what mean those manifestations? Could any earthly power so influence the mind of the Indian? Does it not look as if God was commencing to fulfill His promises made to their fathers?

True, some people assert that to attribute such things to heavenly influences, and to believe the solemn statements of some of the Indians about receiving visits from heavenly beings is next to nonsense, but no believer in the great latter-day work can say that it is inconsistent with what the Lord has promised to do in the bringing about of his great purposes; and if there be those who doubt let them read the Book of Mormon and the Doctrine and Covenants with that attention which those sacred works should receive. It will take but a short time to prove the character of the movement; for the Lord has promised to "cut his work short in righteousness," and a promise made by the Lord to the faithful believers in the gospel in the latter days was that they would "understand the parable of the fig tree." In other words they would understand the "signs of the times."

I believe that you, my readers, should treat the Indians, kindly, and that you should exercise faith in God for them that they may be reclaimed from their fallen condition, and begin to receive the gospel, for I can assure you, my dear children, that they will yet take a great part in helping to establish the kingdom of God on the earth.

A REMINISCENCE.

BY J. H.

AFTER coming to an anchor at St. Helena we watered and coaled, and proceeded on our voyage towards England. The next place we arrived at was the Island of Ascension, situated in latitude 7° south of the equator, and in a northeast direction from St. Helena.

Ascension is very unlike St. Helena. It has no beautiful springs of water, and, in fact, no water at all, except when it rains, when, you may be sure, the people catch all they can. The supply of water used to be brought from St. Helena, a distance of six hundred miles, which, going and returning, made a voyage of twelve hundred miles—a long voyage for water. Three quarts a day was the allowance per man. Of late years the people use a condensing apparatus, by which the salt water is converted into steam, which, passing through pipes, is reconverted into fresh water, the most beautiful and soft of waters to drink. When in H. M. ship *Falcon*, for three years and a half, we used all condensed water, except on two or three occasions, when we obtained some from St. Helena.

The Island of Ascension seems to be an extinct volcano, and on going ashore you find sand and cinders, and then, by way of variation, a little cinders and sand, rendering it one of the most uncomfortable places imaginable. There is one spot, however, on the island, called Green Mountain, at an elevation of about two thousand feet above the sea, on which cattle and sheep are kept; there is also a hospital on the island for the sick and wounded from the British ships of war engaged in suppressing the slave trade, for this island belongs to the English, and is used by them as a store house for provisions for their ships of war; and, in fact, it has officers, marines and sailors, the same as a ship of war, one being stationed there all the time. The discipline is the same on shore as on board a ship of war.

The island is noted for the great quantity of turtles around its coasts, some of which are very large. Great numbers of sea birds frequent the island at certain seasons of the year, to lay their eggs and hatch their young. The turtles likewise lay their eggs in the sand on the shore, where they are hatched by the sun. The way the sailors catch the turtles is rather amusing, although dangerous. The tars sail around the island in boats used for the purpose, and at suitable distances go on shore, where they have lookouts stationed. These lookouts are large enough to hold two or three men, and are so constructed as not to make the turtles shy. When they come on shore and are busy in laying their eggs—and they lay a great number—the sailors creep up alongside of them and turn them on their backs, in which condition they are powerless and easily handled, although some weigh as much as six hundred pounds. They are then hauled to the boats, and taken on board or lashed alongside, after which they are placed in the turtle ponds. Great numbers are captured in this manner. Some are killed and issued as meat to the ships' crews, which is, however, always issued to the men in addition to their regular allowance of provisions. Some are sold to passing merchant ships. The meat of the turtle is considered a great luxury, and commands a high price in Europe.

After having laid in a stock of turtles for the use of our crew, also one to be taken to England, we set sail once more for home.

What pleasant associations are connected with that word, home! What tender memories are wound around its hallowed

portals! The most hardened will melt into tears as his thoughts revert to childhood's home, and memories of father, mother, brothers and sisters come crowding upon him. Such were the feelings of most of the crew of the *Amazon*. They might be heard telling with what joy they would meet father, mother, brothers or sisters, and what presents they who were fortunate enough to have relatives had for each.

The usual routine of a man-of-war was carried out, with the addition of painting the ship inside and out, and scraping her spars, so that she would look neat and trim on her arrival in England. To accomplish this task on her upper deck the guns had been placed lengthwise of the ship, so that the port holes could be painted, also the inside of the ship.

On the evening of the 30th of March, the guns were run out, or placed in their proper places, pointing towards the sea, and secured by the side tackles, leaving the breeching, or thick, heavy ropes which hold the guns in position when they are fired, detached.

The wind blew a light breeze, and the greatest feeling of security prevailed. At about a quarter past eight in the evening the first lieutenant, Mr. Moles, accompanied by the master-at arms, was making the usual inspection of the lower deck, to see that all fires and lights were extinguished, when all of a sudden a squall struck the ship, accompanied with terrible forked lightning and fearful peals of thunder. Over went the ship, and the first lieutenant jumped for the ladder at the main hatchway, and with stentorian voice called out: "Clear the lower deck!" He had no occasion to tell the men to clear the deck, as they, having only just turned in, were all awake, and out of their hammocks they bundled, not stopping to dress themselves, for every one thought that the ship was gone.

With the instinct of self preservation, and having been so recently associated with a terrible catastrophe by which four hundred and eighty souls found a watery grave, I sprang to the ladder at the main hatchway, and ran on deck. A sight I never shall forget met my gaze. The wind was blowing a gale, the sea washing over the ship, the guns on the lee-side plowing up the water, the sails rent to pieces, cordage flying about in all conceivable directions, endangering the lives and limbs of the sailors, the officers shouting their commands to the crew aloft and on deck, and the sailors calling to each other as they were endeavoring to shorten sail and save the ship, while the rain was literally pouring down. No idea of such a scene of confusion can be formed by people who have never been to sea; but my nautical readers will better understand our position when I tell them that this took place in 2° N. latitude, $21^{\circ} 40'$ W. longitude, and that the ship keeled over twenty-three degrees; out of all plain sails set except the mizzen royal with fore-top-mast studding sail, consisting of fourteen sails, ten were carried away, namely, jib and flying jib, mainsail, mizzen-top-sail, fore-top-mast, studding sail, fore, main and mizzen-top-gallants, and fore and main royals. The lighter sails were literally torn to shreds, and had it not been for the sails splitting we must have gone over. In the midst of this confusion there was a fear that the weather guns would fetch away, and if such had been the case I should certainly not have penned these incidents. However, there seemed to be a special providence watching over us, and we were preserved.

Nothing happened particularly striking on our voyage to the Azores, except the blowing to pieces of our foresail. On arriving at Spithead, we were transferred to a steamer and taken on board the ship *Victory*, on which the celebrated admiral, Lord Nelson, was killed at the battle of Trafalgar, between the

English on one side and the French and Spaniards on the other in November, 1805. This ship was ordered to Devonport to pay off and go out of commission.

After remaining on board the *Victory* a few days, a court martial was ordered, as is the usual practice, to investigate the circumstances attending the loss of the *Birkenhead*. All the survivors were there, both officers and men, to give any testimony that would throw any light on the subject. Admiral Briggs was presiding officer at the court, which was composed of captains of the men-of-war stationed at Portsmouth. On one side of the table was seated Commodore Martin; I was standing just behind him, the men having put me in front of them, being a boy of ten and small for my age. The admiral espied me, and beckoning to Commodore Martin, who looked round and called me to him, questioned me respecting my father and mother, and then sent me to the admiral, who asked me many questions, and finally, with tears in his eyes, he gave me permission to go on shore every afternoon after the court adjourned, and told me to be a good boy, and to be sure and come to his office in Portsmouth dockyard.

A few days after the investigation closed the men were exonerated from all blame, but Mr. Cullane was severely reprimanded for deserting the other boats, and, after landing, for not trying to save the lives of the poor fellows on the pieces of wreck.

In conclusion I will state that I saw the admiral and Commodore Martin, who wrote to the lords commissioners of the admiralty, and I received an order to repair to the naval college at Greenwich, where I spent four years in learning navigation, etc. I shall always remember with gratitude the kindness of these gentlemen and of my native country, in providing me with a good home and giving me a good, sound, practical education; and of their solicitude for my welfare when my time at the college had expired. And I must not forget to pay a just tribute to that gallant officer, Admiral Sir James Gordon, who by his kindness and care acted the part of a second father to me.

SOAP MANUFACTURE.

BY BETH.

THERE are few persons who understand the proper price that I should be paid for soap. This arises from the fact that various artifices are resorted to by manufacturers to "bring down the price," that is, to sell cheaper than the ordinary rates, by using inferior materials. The true value is the dry soap contained. Soap is, or rather should be, a concentrated solution of soap in water. By "dry soap" is meant the dry combination of alkali and fatty acid; commercial soap is this compound in chemical combination with water, although in practice much more water than this is combined. Ordinary soap is a compound of oily or fatty matter with potash or soda, to which resin soaps are frequently added. In practice, the making of soap by the use of the carbonates of the alkalies is not resorted to, as it is slow and uncertain. The "concentrated lye," so familiar in our homes, rapidly saponifies, or brings into soap, the most unlikely looking fatty materials, if the "directions" around the box are strictly followed.

As to the carbonates, almost every housewife of this country is familiar with the practice by which the carbonate of potash is made, from wood ashes. Water dissolves out the "lye," or carbonate of potash, which is held in solution by the water. To "quicken" this, caustic (fresh burned) lime is added. The

lime seizes upon the carbonic acid of the carbonate of potash, forming carbonate of lime, which falls to the bottom, the solution thus becoming a caustic lye. There is no reason why this kind of lye-making should not be practiced upon a large scale, now that co-operative soap manufactories are starting into being among us. Wherever wood ashes are made they are, if rightly used, a source of wealth. Coal ashes contain pernicious elements, and should not be mixed.

All kinds of fatty matter should also be saved and utilized; in many families attention is paid to this. In large cities nothing of the kind is allowed to run to waste. Dead horses and other animals are not thrown away; the hides are made into leather or glue, the hair or wool is made into mattresses and clothing; the oil and fat are made into candles or soap; the bones, after the fat is extracted, go to the turner for combs, brushes, etc.; the bone-dust is purified for making certain jellies; the bone-refuse is made into bone-black; the hoofs and blood are made into valuable salts and paints. That which cannot really be used in the arts is made into valuable fertilizers. Horses' shoes are used for making tough instruments, and the nails out of them are made into handsome gun-barrels. The flesh is boiled for the fat; the meat is fed to dogs and cats. What become of the tongues of dead animals is a mystery that has never been published. Some of the fine gelatines sold in the shops, from which our delicacies are prepared, could tell quite a story of transformations by the various chemical processes of the day, which, perhaps, it would be better to know as little as possible about, if we like jellies, blanc-mange, and similar tempting luxuries.

There is one process in making soap from wood ashes that is noticeable, as it throws light upon the chemistry of soap making. Potash soaps do not get hard like the soda soaps, which dry out by losing their water. The cause of potash soaps not hardening is, they are deliquescent, they absorb and retain moisture. But these soaps may be decomposed by the salts of sodas such as common salt, which is a chloride of sodium, or "Glauber's salt," which is a sulphate of soda. The cause of chemical change is simple: potash is a stronger "base" than soda; it has greater affinity for the mineral acid than for the fatty acid; thus the fatty acid has to combine with the soda, which forms a hard soap—a soda soap. When salt is added to the boiling potash soap the separation and recombination is as follows: the potash goes over to the chlorine of the common salt, forming chloride of potassium; the sodium of the common salt takes up oxygen and combines with the fatty acid. Or, if Glauber's salt is used the potash unites to the sulphuric acid of that salt and forms sulphate of potash, the soda, as in the other process, forming a hard soap by combining with the fat.

(To be Continued.)

A POTTERY TREE.—The pottery tree of Para is one of the curiosities of Brazil. The stem does not exceed a foot in diameter and grows to the height of one hundred feet. But its greatest peculiarity consists in the nature of its wood and bark, which contain so much silica that they are used for the manufacture of earthenware vessels. The bark contains more silica than the wood, and in preparing it for the potter's use, it is first burnt, and the residuum is pulverized and mixed with clay, a similar quantity of each ingredient producing a superior ware. The fresh bark cuts like soft sandstone, and when dried is difficult to break.

PROVE all things; hold fast to that which is good.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SATURDAY, DECEMBER 19, 1874.

EDITORIAL THOUGHTS.



ANOTHER year is quickly passing away. Eighteen hundred and seventy-four will soon be numbered with the ever growing past, and the events that have transpired during its duration will be recorded as matters of history. Each of us, now, is one year older, each, one year nearer the consummation of God's purposes, the destruction of the wicked, and the reign of Christ, our Savior King, on the earth.

The present is not an inappropriate time for all of us, young and old, boy and girl, to examine ourselves, and from the searching of our own lives, learn the progress we are making in the path of true usefulness and happiness. Have we, the youth of Zion, sought, during the past year to improve the golden hours as they passed? Can we to-day, better than a year ago, give a reason for our faith in God and in the great work of man's redemption, in which he has called us to take a part? Have we made a good use of the faculties and talents with which we have been blessed? have we used our eyes, our ears, and our brains towards the acquisition of useful knowledge and valuable experience? Or, have we been moping along half asleep, neither thinking or caring how we could be of the most use in the world to God and to His cause? Or, is it possible that any of us can have done worse and used our powers of heart and mind to evil ends and unholy purposes?

To refer to the education of the mind. There was a time in the history of Utah when good schools were scarce and useful knowledge difficult to obtain. To-day, how different! Good schools abound, and Sabbath schools, improvement societies, libraries and other aids in the royal road to knowledge are to be found in almost every settlement. Certainly the youth of Salt Lake City, have many advantages in these respects over their friends in the smaller settlements, but even the smaller settlements are generally better supplied than Salt Lake City was a few years ago. Amongst the advantages possessed by the youth of our metropolis is the valuable library of the University of Deseret, whose rooms, through the efforts of Dr. Park, are open every evening to the student and general reader to peruse the many valuable books and publications that have there been collected. The institutes, also, which have been established in many of the Wards for the moral, religious and intellectual improvement of their members, where wisely conducted and controlled, have proved great aids to the young to acquire information of the most valuable character, in a very agreeable manner. We cannot speak too highly of the efforts of our young friends who have bent their energies to give life to these institutions and to frame their sessions for the pleasure and improvement of their fellow members.

Another class of workers, whom the INSTRUCTOR holds in high regard, as fellow laborers in the development of the powers and faith of the growing thousands of Zion's children,

are the Sunday school officers and teachers, whose labors of love, arduous and irksome as they must often be, will bear rich fruit to the glory of God, the salvation of their younger brethren and sisters, and their own eternal happiness. There are few fields which those who wish to commence the new year in some fresh path of well-doing can better engage in than the Sabbath school cause. To do this we do not have to cross oceans and continents to reach the objects of our care; we have not to go amongst strangers in far off climes to preach the Gospel, but we can preach its principles to our little ones at home, many of whom, outside the Sunday school have never heard a sermon preached on the first principles of our faith, such as their parents so often listened to in the lands where the Gospel was first brought to them by the Elders from Zion. We invite all our brethren and sisters who have the cause of truth nearest their hearts and whose other duties do not prevent their engaging in such a labor, to join the ranks of those who are assisting Sabbath by Sabbath in the instruction of the children of God's people.

With this number we bid a kind good by to the readers of Volume Nine of the JUVENILE INSTRUCTOR, hoping that not one of those who have followed us through its pages will leave us at this point, but will continue to peruse the numbers of our coming volume with a generous eye and a cheering word in the circle of their friends for all they find within its pages to praise or commend. On our part, our efforts shall not slacken to make our little paper a journal well worthy of the patronage of all who wish to see the children of to-day become the men and women of the future, who with mighty faith and good works shall establish in triumph the Father's glorious kingdom.

HANDWRITING.

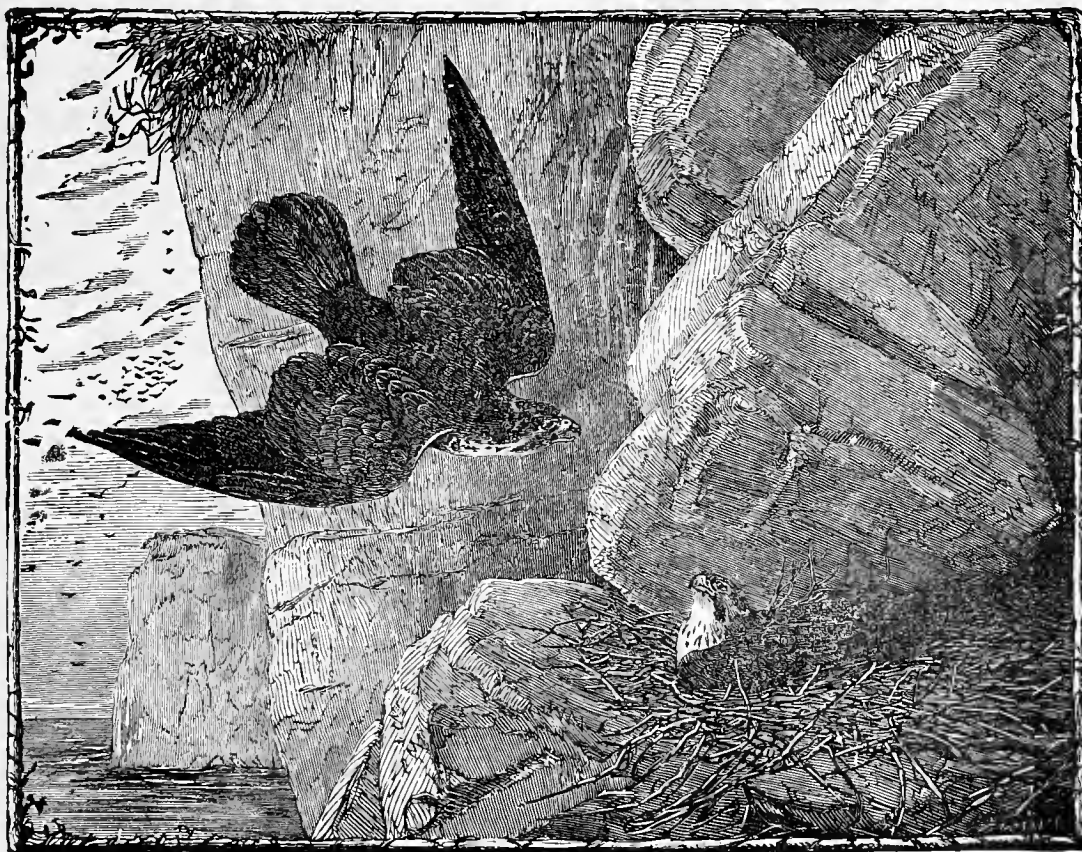
IT is a remarkable fact, that no man can ever get rid of the style of handwriting peculiar to his country. If he be English, he writes in English style; if French, in French style; if German, Italian or Spanish, in the style peculiar to his nation. Professor B—— states:—"I am acquainted with a Frenchman, who has passed all his life in England, who speaks English like one of our own countrymen, and writes it with ten times the correctness of ninety-nine in a hundred of us; but yet who cannot, for the life of him, imitate our mode of writing. I knew a Scotch youth, who was educated entirely in France, and resided eighteen years in that country, mixing exclusively with French people, but who, although he had a French writing-master, and, perhaps, never saw anything but French writing in his life, yet wrote exactly in the English style; it was really national instinct. In Paris all the writing-masters profess to teach English style of writing; but, with all their professions, and all their exertions, they never can get their pupils to adopt any but the cramped hand of the French. Some pretend to be able to tell the characteristics of individuals from their handwritings. I know not how this may be, but certainly the nation to which an individual belongs can be instantly determined by his handwriting. The difference between the American or English and the French handwriting is immense—a schoolboy would distinguish it at a glance. In fact, there is about as great difference in the handwriting of different nations as in their languages. And it is a singular truth, that, though a man may shake off national habits, accent, manner of thinking, style of dress—though he may become perfectly identified with another nation, never can he change his handwriting to a foreign style."— *D'Israeli*.

FALCONS.

THE falcon is one of the swiftest and boldest of the birds of prey. It loves the loftiest and most craggy of cliffs, and makes its nest in spots which can be reached only by a bold and experienced climber.

The flight of the falcon is wonderfully rapid. One of these birds having escaped from the falconry of Henry II., it is said that it performed the whole distance from Paris to Malta in one day.

But, notwithstanding its great powers of flight, it is not always successful in its chase of other birds. Naumann says that he saw a pigeon, when pursued by a falcon, throw itself into a lake, dive down, and shortly afterwards come forth in another part, thus baffling its enemy. Another plan of the pigeon is to mount above its enemy; if it succeeds in this it is saved, for the falcon becomes fatigued, and gives up the pursuit.



The falcon is a very long-lived bird. It is said that in 1797, at the Cape of Good Hope, one of these birds was caught, which showed no signs of weakness or age, and which had on a golden collar, with an inscription, saying that in 1610 it belonged to James I., King of England; it was therefore over one hundred and eighty-seven years old.

The name of falcon is still associated with the sport of falconry, or the art of training or flying falcons and hawks to take other birds, and which was formerly held in high esteem in the various countries of Europe. The Egyptians, Arabians, and Persians practice it to the present day, as also to some extent do the Hindoos and the Chinese.

The ancient Egyptians worshiped the gyrfalcon, the best formed and most active member of the falcon tribe. Its name is from the Egyptian word *Microfalcon*, or sacred falcon.

Falconry is of the greatest antiquity. Of this there is indisputable evidence. Layard, the English traveler, who discovered the ruins of Nineveh and Babylon, says that he saw represented in a bas relief, at Khorsabad (one of the palaces of Nineveh) a falconer bearing a hawk on his wrist, precisely as they are borne on the wrist in these days in that country by the eastern hunters. This bas relief was the work of artists who lived at least eight or nine centuries before the Savior.

Layard says that "the bird usually hawked by the Arabs is the middle-sized bustard, or houbara. It is almost always captured on the ground, and defends itself vigorously with wings and beak against its assailant, which is often disabled in the encounter. The falcon is generally trained to this quarry with a fowl. The method pursued is very simple. It is first taught to take its raw meat from a man, or from the ground, the distance being daily increased by the falconer. When the habit is acquired, the flesh is tied to the back of a fowl; the falcon will at once seize its usual food, and receives

also the liver of the fowl, which is immediately killed. A bustard is then, if possible, captured alive, and used in the same way. In a few days the training is complete, and the hawk may be flown at any large bird on the ground. "The falconry, however, in which Easterns take most delight is that of the gazelle. For this very noble and exciting sport, the falcon and greyhound must be trained to hunt together by a process unfortunately somewhat cruel. In the first place, the bird is taught to eat its daily ration of raw meat fastened on the stuffed head of a gazelle. The next

step is to accustom it to look for its food between the horns of a tame gazelle. The distance between the animal and the falconer is daily increased, until the hawk will seek its meat when about half a mile off. A greyhound is now loosed upon the gazelle, the falcon being flown at the same time. When the animal is seized, which of course soon takes place, its throat is cut, and the hawk is fed with part of its flesh. After thus sacrificing three gazelles, the education of the falcon and greyhound is declared to be complete. The chief art in the training is to teach the two to signal out the same gazelle, and the dog not to injure the falcon when struggling on the ground with the game. The greyhound, however, soon learns to watch the movements of its companion, without whose assistance it could not capture its prey. The falcon, when loosed from its tresses, flies steadily and near the ground towards the retreating

gazelles, and marking one, soon separates it from the herd. It then darts at the head of the affrighted animal, throws it to the ground, or only checks it in its rapid course. The greyhound rarely comes up before the blow has been more than once repeated." Layard adds, that he once saw a very powerful falcon hold a gazelle until the horsemen succeeded in spearing the animal. The fleetness of the gazelle is so great, that, without the aid of the hawk, very few dogs can overtake it, unless the ground be heavy after rain.

HABEAS CORPUS.

WHAT is a writ of habeas corpus? The two words are Latin, and mean, "you may have (or take) the body."

In ancient times, when kings and lords had complete power over the persons of their subjects, they were in the habit of thrusting into prison upon the smallest pretext men who had offended them. Sometimes these persons were imprisoned for years, simply because the lord who caused their arrest had forgotten all about them.

Personal liberties in England, however, have always been more secure than in most other countries. This has been largely due to the writ of habeas corpus. When any person was unjustly imprisoned, he applied to a judge, or persuaded some friend to do so for him, to be brought into court, that the case of his being detained might be examined. The judge so applied to issued an order, or writ, directing an officer of the court to cause the jailer to bring the person named in the writ before him, and also to bring his authority for holding the man in custody. This writ, which in former times was in Latin, contained the words habeas corpus—you may have the body of such and such a person.

The history of the writ is a very interesting one. It was employed in very ancient times in England, but it was only secured as one of the rights of Englishmen by the Magna Charta, or great charter, which the Barons compelled King John to sign. In after times despotism revived, and reached its height under Charles I. The judges were corrupt, and usually refused the writ. If they granted it, they accepted an order of the king for the arrest and imprisonment of a person as sufficient warrant, and sent back to prison men who had never been tried, and whose only offense was having offended the king.

After the restoration of Charles II., this long-standing and then still unsettled question was taken up, and the English Habeas Corpus Act, which has been in force ever since, was passed. It was prepared by Lord Shaftesbury, who was not a trained lawyer, and was not even friendly to the cause of personal liberty which it was to secure, and yet it is one of the most ingenious and perfect laws the wit of man ever devised. It is a law that cannot be evaded, and it has stood the test of two hundred years without any substantial amendment.

The curious part of the history is that the law was never really passed by the English Parliament. The House of Commons passed it but the House of Lords was opposed to it. When the question was taken, one of the tellers, who was directed to count the members in favor of it, counted one very fat lord as ten, simply in a joke. Finding that the mistake—which was really a falsehood—was not perceived, he allowed it to stand uncorrected, and the bill was declared to have been passed by 57 to 55, when it had really been defeated by 55 to 48. To this joke, which was made into a lie, is due the most important act on the English statute book.

The United States adopted the habeas corpus law entire. It is a part of the Constitution that the right shall not be suspended except in the event of rebellion or invasion, when public necessity requires it. During our late war it was virtually suspended in some cases, but the people generally agreed that it was necessary.

If a man in prison can show that he was wrongfully convicted, he can secure a hearing by being brought into court. The right is extended to every person who is in any way restrained of his liberty, no matter what the crime is of which he is accused. If a minor has been enlisted in the army without the consent of his parent or guardian, the commander of the post can be compelled to submit the case to a Judge, who has power to discharge the boy. Other classes of cases will occur to every one.

Like all good things, the writ of habeas corpus is liable to abuse. Undoubtedly thousands of men who would have continued in custody, have been improperly set free. But it is better than it should be so than that the innocent should suffer unjust punishment; and no possible abuse of the right would ever lead a people to give it up who had once enjoyed the privilege.—*Selected.*

THE CARRIER PIGEON.

BY ANNIE E. CARLYLE.

I SUPPOSE all the readers of the INSTRUCTOR have seen or heard of the beautiful pigeons that have performed such a beneficial part in the history of the world, before the introduction of the electric telegraph. There are several varieties of these pigeons, the favorite being called the Antwerp-carrier; its color is black or white, or white with splashes of red on the neck and body. Its flight is very rapid. Experiments have proved that thirty miles an hour is the average speed, but on some occasions they have been known to fly twice that distance in the same length of time. The carrier pigeon was of great service to the French during the late siege of Paris by the Germans, and in the Napoleonic wars important news of the great battles was sent to the government and to private parties by these birds, which, if sent by other means would have incurred danger and probable delay.

A recent visitor to Antwerp gives the following interesting sketch of the doings of the pigeon fanciers in that city:

"One Sunday morning, when quite a stranger in the town, I saw the people (who always walk in the middle of the street) giving way on each side, and regarding, with no particular interest, a man in a workman's blouse and cap, who, with a small blue cotton bag, which he held with his teeth, ran at the top of his speed. My amazement was great, and it was in no measure lessened at sight of another fellow who stood directly in his way as though determined to be run into and knocked over, but who, on the contrary, seized the bag from the first as he came up, and continued himself the course, while the other turned and walked slowly back. I had some difficulty to get an explanation of this truly marvelous proceeding, but learned at last that they were the employes of the owners of carrier pigeons, and that there was a pigeon in the bag which had just arrived at the house of its master, and was being carried with all possible dispatch to the headquarters of the club, where the time of its arrival would be recorded in competition with others.

"Of course a bird knows but one home, and will always return to it from any quarter whatsoever in which he is set at liberty.

Thus birds of different proprietors, bearing each his owner's mark, are sent by express in cages together, and at a certain hour loosed in company. All make as directly as possible for their native town, and each seeks unflinching the very house and box on the roof where he has been bred. At the hour they are expected, a man with a cotton bag and a strong cord mounts upon the house top, and waiting patiently, seizes the little traveler the moment he alights, whips him into the bag, ties the mouth of it, and slides it down the cord to the street below, where a second man, fleet of foot, is also in attendance, and who, seizing the bag with his teeth, in order not to hinder the movements of the arms in running, tears off through the street at a break-neck speed.

"Sometimes Antwerp birds are loosed from London, but a greater proportion fail to return than when their course is overland. They dread the sea unless quite sure of their direction."

I will tell you an anecdote of a man who was entrusted with a pair of very valuable carrier pigeons, which he was to take to a certain point and then send back with an important message. On his way he stopped at a hotel, where he gave the pigeons to a servant and called for his breakfast. After waiting some time he was served with a delicious fricasee. After paying his bill, he called for the pigeons; when the waiter exclaimed: "Your pigeons! why, you have just eaten them!" This was hard on the poor fellow, but that did not alter the fact; the pigeons had been cooked and eaten.

Numbers of carrier pigeons are raised and trained in Turkey at the present time; as soon as the pigeons are old enough to fly they are taken a short distance from home and then allowed to return; each day the distance is gradually increased until they can make a journey of several miles. The message or dispatch as it is called, is attached to either leg or under the wing; it has to be very light or it would interfere with the bird's flight. It is said that the message contained on a little slip of paper less than five inches square has covered one side of the *London Times* after being printed. It was thought by some that the flight of the carrier pigeon was merely guided by instinct, but this is not the case; they are directed by sight. It is stated that if let loose from a balloon on a clear day and too far from the ground for objects to be seen by their piercing sight, they drop in a perpendicular line until they see some familiar object and by this they direct their course.

Surely our great Creator does not forget His children when He makes so many useful as well as beautiful things for their benefit.

A BRUTAL FATHER.

ONE day recently a well-dressed man carried a well-grown child, muffled up, and apparently sick, into French's Hotel. He placed the child on the stairs and began to talk to it in a rough, unkind way. The attention of the guests was attracted, and they gathered around.

"You are able to walk up stairs yourself," said the man, "and I won't carry you."

The poor child began to sob worse than before, and the brutal man gave it a severe thump on the side of the head. The child began moaning piteously. The indignation of the bystanders was excited, and one of them said to the man:

"Is that your child?"

"What's that to you?" the man answered, "I won't tell you."

"He's my father," the child sobbed; "and—he—killed—my—mother—just—as—he's—going—to—kill me."

The man doubled his fist and made as if he was about to give the child a savage blow. One of the bystanders interfered and said:

"Say, if you don't stop this I'll call a policeman. I never saw such a brutal father in all my life."

The man began to fumble in his pocket, and the child cried out:

"Take care, he's got a knife. He's going to stick you."

Sure enough he produced a knife and opened it. The crowd slipped away one by one, except two.

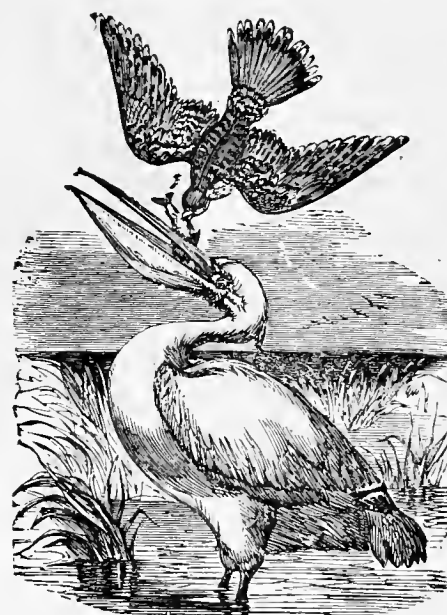
"Bring an officer," cried one of the men to a friend.

"If I am to be arrested," the man said, "it will be for something," and thereupon he plunged the knife into the body of the child. The child shrieked, "I am murdered" and a crowd rushed to the spot. The man quietly raised the child in his arms, and, removing his hat, said:

"Gentlemen, don't be alarmed. This is a wooden child. I am Professor Crew, the ventriloquist." The crowd went away with astonishment.—
New York Sun.

AFRICAN FISH-HAWK.

DR. LIVINGSTONE, the great traveler, says: "The African fish-hawk sometimes plunders the purse of the pelican.



to whisk the fish out of the pouch."

Soaring over his head, and seeing this large stupid bird fishing beneath, it watches till a fine fish is set in the pelican's pouch, then descending not very quickly, but with considerable noise of wing, the pelican looks up to see what is the matter, and, as the hawk comes near, he supposes he is about to be killed, and screams out with fright. The opening of his mouth enables the hawk

THE PHRASE "He didn't know beans," originated thus; the Greeks used to vote by ballot; but, instead of "straight" republican or democratic tickets, they used black and white beans, which corresponded to our black or white balls. A black bean opposed the election of a candidate—a white bean counted so much in his favor. These beans the citizens carried constantly in their pockets, and when a man was undecided which way to vote, it was said of him he did not "know beans." Hence it will be seen that a very unmeaning and ridiculous phrase becomes really expressive when we know its real origin and true significance.

FIERY trials make golden Saints.

Questions and Answers ON THE BOOK OF MORMON.

REIGN OF THE JUDGES.

LESSON LXXVIII.

Q.—What did Ammon and the king do when the Lord commanded the people to leave the land?

A.—They gathered the people together with their flocks and herds.

Q.—To what part of the land did they go?

A.—To the wilderness lying between the lands of Nephi and Zarahemla.

Q.—What did Ammon here advise the people to do?

A.—He advised them to remain in the wilderness until he should return.

Q.—Where did he go?

A.—To the land of Zarahemla.

Q.—Who went with him?

A.—His brethren.

Q.—What was the object in going?

A.—Ammon wanted to see if the inhabitants were willing for the people of Anti-Nephi-Lehi to enter their country.

Q.—While traveling toward the land of Zarahemla whom did he meet?

A.—Alma.

Q.—How did he feel when he saw Alma?

A.—His joy was so great that he was overpowered by it and he fell to the earth.

Q.—What did Alma afterwards do?

A.—He conducted Ammon and his brethren to the land of Zarahemla.

Q.—What did they do after they arrived?

A.—They went to the chief judge and told him what they had come for.

Q.—What did the chief judge do?

A.—He sent a proclamation among the people.

Q.—What was the object of this?

A.—It was for ascertaining the will of the people concerning the admittance of the people of Anti-Nephi-Lehi.

Q.—What answer was received?

A.—The people answered that they would give the land Jereshon to their brethren.

Q.—Where was this land situated?

A.—On the east, by the sea which joined the land of Bountiful.

Q.—What else did the people of Zarahemla offer to do for their brethren?

A.—They said they would put their armies between the land of Jereshon and the land of Nephi.

Q.—What was this for?

A.—To protect them, and also that their brethren might not have to fight.

Q.—What were the conditions of these promises?

A.—That the people of Anti-Nephi-Lehi would help sustain the armies.

Q.—When Ammon heard these things what did he do?

A.—He departed for the wilderness to the people.

Q.—Who went with him?

A.—Alma.

Q.—When they told of their success, how did the people feel?

A.—They were filled with joy.

Q.—What did the people next do?

A.—They went down to the land of Jereshon.

Q.—What were they called after this?

A.—The people of Ammon.

Q.—Were they blest in that land?

A.—Yes; because they were full of zeal in keeping the commandments of God.

Questions and Answers ON THE BIBLE.

BOOK OF JUDGES.

LESSON LXXVIII.

Q.—What else did the children of Israel do that was wrong?

A.—They did not show kindness to the house of Gideon according to the goodness he showed unto Israel.

Q.—What was the name of one of Gideon's sons that conspired against his brethren?

A.—Abimelech.

Q.—With whom did he conspire?

A.—The men of Shechem, his mother's brethren.

Q.—What argument did he use?

A.—That it was better for one to rule over them than three score and ten persons.

Q.—What other reason did he give?

A.—That he was of the same bone and flesh as them.

Q.—What did the men of Shechem then give him?

A.—Three score and ten pieces of silver.

Q.—What did Abimelech do with the silver?

A.—He hired vain and light persons to follow him.

Q.—What did he then do?

A.—He went to his father's house and slew his brethren.

Q.—Where were they slain?

A.—All upon one stone.

Q.—What was the number?

A.—Three score and ten persons.

Q.—Who of this number escaped?

A.—Jotham, the youngest son.

Q.—How did he escape?

A.—By hiding himself.

Q.—What did the men of Shechem do to Abimelech?

A.—They made him king.

Q.—What did Jotham do when he heard this?

A.—He pronounced a curse upon them.

Q.—How was the curse of Jotham fulfilled?

A.—God sent an evil spirit between Abimelech and the men of Shechem.

Q.—How long had Abimelech reigned over Israel when this occurred?

A.—Three years.

Q.—What resulted from this evil spirit between Abimelech and the men of Shechem?

A.—They went to war with each other.

Q.—What did Abimelech do to one of the cities of the Shechemites after he had taken it and slain the inhabitants?

A.—He covered it with salt.

Q.—What happened afterwards to Abimelech?

A.—A woman cast a piece of millstone upon his head and broke his skull.

Q.—What did Abimelech do when this occurred?

A.—He commanded his armor-bearer to slay him with the sword.

Q.—Why did he do this?

A.—That men should not say a woman slew him.

Q.—When the men of Israel saw that Abimelech was dead what did they do?

A.—“They departed every man unto his place.”

Q.—What was the name of the next judge of Israel?

A.—Tola, the son of Puah.

Q.—How long did he judge Israel?

A.—Twenty-three years.

Q.—Who was the next judge that arose?

A.—Jair, a Gileadite.

Q.—How long did he reign?

A.—Twenty-two years.

Q.—How many sons had he?

A.—Thirty.

Old America.

BY G. M. O.

PELEG.

"AND unto Eber were born two sons; the name of one was Peleg, for in his days was the earth divided." We find this in Genesis, x. 25.

This happened about one hundred years after the flood; and is considered by a great many to mean, not a great separation of the earth into two hemispheres, as at present, but a mere division of the land into family or tribe lots. But we have no reason to take any such a view of it. For in the beginning "God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." And we take this literal meaning: that the waters occupied a certain portion of the globe—gathered together in one place, and the land occupied another portion, as one vast continent. But God saw fit, in His divine wisdom, in Peleg's day, to divide and split up this single continent into two great divisions, as we find it in our day. Undoubtedly when this separation happened, there was a great commotion, and disturbance, similar to the shock of a mighty earthquake, especially in that portion bordering on the line of division. And because there is no mention made of such disturbance, but the simple fact merely recorded in a few words, many have doubted that such a mighty convulsion of the earth did really happen. But, as we have before said, the aim of the Scriptures is above the mere record of detail. We might doubt the truth of the account given us of the creation, because minutiae are ignored; or the establishment of Adam on the earth, because no mention is made of his infancy, nor an anatomical detail of the construction of his bones and muscles given. I have not the least doubt in the world but that hundreds of young people, who now seldom look into the Bible, would read it oftener, had Moses devoted some twenty or more chapters to a sensational narrative of the love, courtship and marriage of Adam and Eve. And had he done so, of what profit would it be to us? To nautical men possibly it would, but to nine-tenths of mankind it would not be of one particle of interest, had the log-book of Noah's voyage in the ark been inserted in Genesis, with every day's reckonings carefully summed up, and the depth of every sounding marked down. The whole of the Mosaic record, as a rule, dispenses with detail, and that the division of the earth is merely mentioned in a few words is no reason why any one should doubt it. And we must recollect that it was only a short time after the deluge, and the family of Noah had not much time to increase, consequently there could not have been a great many people on the earth at the time, and they living in close proximity to Ararat, where the ark stranded (their settlements could not possibly have extended very far from that vicinity). Now, the great split or line of division was either to the east or west of that place many hundreds of miles, and possibly the shock of the rupture was but lightly felt by them; in fact, they may not have known of it at all. And Moses has written, possibly, all that he knew about it—all that was revealed to him, and no more.

We have every evidence, geologically, that there has been a tremendous upheaval, bending, warping and cracking of the earth, at some time ages ago. Unstratified rocks have been forced from their beds, and are found overlaying the stratified class, forming the earth's surface into a series of insulated

peaks and elevated ridges, with deep valleys and broad plains. On every hand we find evidences of this great rupture. Modern geologists ascribe this to slow formations, and partial and isolated eruptions. This is correct, no doubt, in many cases, but still it is no argument against a great convulsion and rending of the earth. That we have these changes and alterations in the contour of the land almost daily, by slow and gradual operations, and stupendous and sudden convulsions, is known to all readers. Dr. Pingle has clearly shown that the coast of Greenland, for a distance of six hundred miles, north and south, is gradually sinking. Robert Chambers gives an instance of a district of forty geographical miles subsiding fifty-eight feet at one extremity and elevating ninety-six feet at another. Upon the northern shore of the Bay of Baie are the ruined temples of Serapis and Neptune, also those of the Nymphs; they are now under water, caused by the gradual sinking of the land. In Scotland, England, Wales and America, the coasts have been elevated from a few feet to thousands of feet. In the year 1759 the mountain Jurillo rose from the plains of Mexico, as if by magic, to the height of 1600 feet, and still remains at that altitude. In South America, in 1822, the shock of an earthquake produced an elevation that was felt along the coast of Chili the distance of twelve hundred miles, and the land in an instant was elevated from three to four feet, and so remains. This elevation is estimated as covering an area of 100,000 square miles. In August, 1868, Peru, Chili and Ecuador were almost literally overwhelmed in ruins by an earthquake; immense waves forty-eight feet high rolled in fearful force over the coast; cities and towns were wholly destroyed, and three hundred thousand people perished in the great disaster. Those mighty waves have changed the whole face of the country. A volcano called Papandayang, the largest one in Java, located on the southern part of the island, on the 12th day of August, 1792, after a violent paroxysm, entirely disappeared in the earth—not only the cone, but the country for fifteen miles about it. Forty villages were destroyed, most of them virtually swallowed up, and three thousand inhabitants perished in the catastrophe. We might write chapter after chapter of like instances of changes and remodeling of the earth by the will and inconceivable power of Him who holds in His hand everything.

We believe in the doctrine that teaches us that nothing is lost or wasted on our planet, and the subsiding sands of one coast go but to elevate the shores of other parts. This building up and tearing down, this life in death, is not only natural but necessary to the growth, development and perfection of our planet; and not only is the earth changed in form for the requirements of man, though never losing its main characteristics, but man, never losing the genius of his race, or the purposes of his creation, is led, if obedient to God, into changes more elevating and perfect, keeping step with the growth and advancement of the nature surrounding him.

A little over sixteen hundred years after the creation, God found it necessary to destroy the whole human family, excepting a few individuals. Scarcely one hundred years after this dire calamity, and in spite of so dreadful a chastisement, mankind, so prone to retrocede when ignoring the power of their Maker, had again become lost in wickedness and sin. God determined, in His wisdom and kindness, to leave no means untried for man's redemption. He resolved on making a separation. To do this effectually, it was necessary first to separate the land, dividing it asunder so far as to render intercourse between the inhabitants almost impossible for centuries. So in the days of Peleg He caused this great division to take

place, and that the separation and stoppage of intercourse might be more effectual, after allowing the short space of fourteen years for the earth to become modified and in harmony with its new shape. He confused the language of man, and led them forth into assigned portions of the land that they might, uncontaminated one with another, endeavor to regain the priesthood so thoroughly lost. Theories may be advanced, and exceptions made to the impossibility of such a separation in Peleg's day, but reason as we may, we must acknowledge that the hand that could gather together the land into one place, had and has the power to rend it asunder at will.

NEW HYMN BOOK.

THERE is a subject being discussed among the officers of the Sunday School Union at present which is of interest to all the readers of the INSTRUCTOR. Allusion has already been made in our columns to the necessity that exists for a Hymn Book being published, suitable for use in Sabbath Schools. From present indications it is probable that a call will be immediately made by the officers of the Union on the possessors of poetical talent in the Territory for contributions of suitable hymns, to be published in the coming volume of the INSTRUCTOR, perhaps two hymns in each number, set to music, the latter also to be composed by our home authors. Of course these Hymns will add greatly to the interest of the INSTRUCTOR, as use can be made of them immediately on their being published in the schools, and a long-felt want will thereby be supplied. After a sufficient number shall have been published for the compilation of the proposed hymn book, it is expected that they will be published in neat substantial book form and offered to the public.

CHARADE.

BY CHARLES S. TINGEY.

I AM composed of 15 letters:

- My 14, 7, 13, 15, 12, is used as a beverage;
- My 9, 10, 3, is a part of the body;
- My 1, 4, 11, is a useful article;
- My 4, 9, 12, 2, is a Territory;
- My 13, 15, 8, 5, 6, 3, is considered a pleasant drink;
- My 5, 6, 12, is a large body of water;
- My whole is a habit we should avoid.

The answer to the Charade published in Number 24 is MEDITERRANEAN. We have received correct solutions from W. M. Daines, Edith M. Thurston, Abbie Hyde, Hyde Park; Jas. Lowe, Silvester Lowe, Smithfield; C. Lindholm, Jun., Tooele; Sarah Jensen, Huldah Jensen, Brigham City; W. R. Yates, Lehi; Jas. Stirling, Coalville; Israel Bennion, Taylorsville; D. R. Thomas, Geo. H. Thomas, Logan City; Ellen E. Culmer, Ogden City; Mary A. McNeil, Bountiful; Catharine K. Palmer, E. H. Brooks, Heber J. Sears, Frances M. Fenton, J. D. Irvine, A. Wright, M. A. Haslam, Beckey J. Noall, Lizzie Croxall, Thos. Croxall, Elizabeth White, Chas. J. Brain, Salt Lake City.

ERRATUM.—In our last number, through mistake, the word "Concluded" instead of "Continued" was placed after the heading of the article entitled "A Reminiscence." The conclusion of the article will be found in the present number.

Selected Poetry.

HOURS.

Believe not that your inner eye
Can ever in just measure try
The worth of hours as they go by:
For every man's weak self, alas!
Makes him to see them, while they pass
As through a dim or tinted glass.
But if in earnest care you would
Mete out to each its part of good,
Trust rather to your after-mood.
Those surely are not fairly spent,
That leave your spirit bowed and bent
In sad unrest and ill content:
And more,—though free from seeing harm,
You rest from toil of mind or arm,
Or slow retire from pleasure's charm,—
If then a painful sense comes on
Of something wholly lost and gone,
Vainly enjoyed, or vainly done,—
Of something from your being's chain
Broke off, nor to be fink't again
By all mere memory can retain,—
Upon your heart this truth may rise,—
Nothing that altogether dies—
Suffices man's just destinies:
So should we live, that every hour
May die as dies the natural flower,—
A self-reviving thing of power;
That every thought and every deed
May hold within itself the seed
Of future good and future need;
Esteeming sorrow, whose employ
Is to develop, not destroy,
Far better than a barren joy.

A YOUNG Japanese, while in the United States, expressed much surprise at seeing cranberries eaten at the table, and said that in the mountains of Japan they grow very large and beautiful, but are never cooked. Some old man occasionally goes up the mountain and picks a long basket full of them, which he brings on his shoulders down to the town. Here the boys gather around him, and for a small coin purchase the right to crowd their pockets with them. And what use do you think they make of these otherwise useless fruit? The boys blow the glowing berries through ratan tubes, as our boys blow beans through tin ones. That's what cranberries are used for in Japan, where they grow in great perfection.

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